

Islamist attitudes among young Muslims in Germany: Cognitive Pretest

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GESIS Project Reports

2019|08

Islamist attitudes among young Muslims in Germany

Cognitive Pretest
September 2019

*Patricia Hadler, Timo Lenzner,
Cornelia Neuert, Friederike Quint &
Patricia Steins*

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1 Aims of the Pretest

Radicalized Islamist attitudes or expressions of opinion do not automatically lead to corresponding violent acts among young people from Islamist socialization milieus. But they contribute to the legitimacy of violent activities, because any violence against other groups is always dependent on such patterns of attitude, which imply a devaluation of foreign groups, which is given by the radicalized Islamist attitudes towards persons of other faiths. The research project "Islamist attitudes among young Muslims in Germany" examines the patterns and social backgrounds, including the actors who promote such legitimation-providing attitudes among adolescents.

In order to prepare the survey, selected parts of the questionnaire should be subjected to a cognitive pretest under methodological and questionnaire-related aspects and revised based on the test results.

The questionnaire was developed in German and translated into Turkish and Arabic, among other languages. The aim of the cognitive pretest was to test both the original questionnaire and the translations. To test the Turkish and Arabic questionnaires, simultaneous interpreters were to be added to the cognitive interviews via video conference.

For this purpose, the GESIS pretest laboratory was commissioned to carry out the cognitive pretest. The contact person was Mr. Stefan Kanis from the University of Bielefeld, at the Institute for Interdisciplinary Research on Conflict and Violence.

2 Sample

2.1 Sampling specification

Cognitive interviews

No. of cognitive interviews:	15
Languages:	5 interviews each with the German, Turkish and Arabic language questionnaire
Selection of target population:	<p>Students of all types of schools, including vocational schools [Berufsschulen], aged 15-21, who feel that they belong to an Islamic faith.</p> <p>In each case, 5 with German language skills, 5 with mainly Turkish language skills, and 5 with (highly) Arabic language skills.</p> <p>3-4 male participants per language group.</p> <p>In addition to these requirements there were no further demands on the sample.</p>

Standard interviews (for estimating interview length)

No. of interviews:	3
Language:	German questionnaire
Selection of target population:	Students of all types of schools, including vocational schools [Berufsschulen], aged 15-21, who feel that they belong to an Islamic faith.

2.2 Realized sample

Recruitment took place via a recruitment agency commissioned by Bielefeld University. Recruiting adolescents according to the recruitment criteria proved to be challenging.

In particular, no young people were found who only spoke the desired foreign language but not (yet) had a high level of oral and written proficiency in German. Even a participant who had only come to Germany three years ago spoke German at a level that did not require the addition of the planned interpreter. Thus, after consultation with the recruited participants, no interpreters had to be used. While the cognitive interviews could thus all take place in German, the adolescents also answered the questionnaires in Arabic or Turkish.

Only four Arabic-speaking adolescents could be recruited in total, which is why only four instead of the five planned interviews could take place to review the Arabic questionnaire.

In addition, there were only a few young people who did not attend higher forms of school such as the “Gymnasium”.

In the end, the recruitment requirements were met by recruiting predominantly male youths. However, three of the five Turkish-speaking participants were female.

Key characteristics of the test persons in the cognitive pretest:

Test person ID	Language of the questionnaire	Age	Sex	Type of school	Country of birth	Mother language	Additional language
DE01	German	18	Male	Grammar School [Gymnasium]	Germany	German	Bengali
DE02	German	19	Male	Grammar School [Gymnasium]	Germany	German	-
DE03	German	16	Male	Grammar School [Gymnasium]	Germany	German	-
DE04	German	21	Male	Vocational school [Berufsbildende Schule]	Germany	German	Urdu
DE05	German	18	Male	Technical secondary school [Fachoberschule]	Germany	German	Albanian
TR06	Turkish	19	Male	Grammar School [Gymnasium]	Germany	Turkish	German
TR07	Turkish	18	Female	Technical secondary school [Fachoberschule]	Germany	Turkish	German
TR08	Turkish	21	Male	In vocational training/ apprenticeship [In Berufsbildung/ Lehre]	Turkey	Turkish	German

TR09	Turkish	19	Female	Vocational grammar school [Berufliches Gymnasium]	Germany	Turkish	German, Kurdish
TR10	Turkish	21	Female	Berufsschule	Germany	Turkish	German
AR11	Arabic	19	Male	Grammar School [Gymnasium]	Germany	Arabic	German
AR12	Arabic	18	Male	Special school [Förderschule]	Syria	Arabic	German
AR13	Arabic	19	Female	Grammar School [Gymnasium]	Germany	Arabic	German
AR14	Arabic	19	Male	Vocational grammar school [Berufliches Gymnasium]	Syria	Arabic	German

Key characteristics of the test persons in the standard interviews:

Test person ID	Language of the questionnaire	Age	Sex	Type of school	Country of birth	Mother language	Additional language
PRE01	German	21	Male	Technical secondary school [Fachoberschule]	Germany	German	Urdu
PRE02	German	16	Male	Grammar School [Gymnasium]	Germany	German	Russian
PRE03	German	21	Male	Grammar School [Gymnasium]	Germany	German	Urdu

3 Methods

Field time:	22 August to 16 September 2019
Number of cognitive interviewers:	4
Procedure in the cognitive pretest:	<p>The interviews were conducted in the GESIS pretest laboratory. The questions to be tested were presented to the test subjects individually for answering. The cognitive questions were always asked directly after the individual questions (concurrent probing).</p> <p>The Turkish and Arabic speaking test persons received the questionnaire in their own language, were then asked the probes in German and also answered the probes in German.</p>
Cognitive techniques:	General Probing, Comprehension Probing, Difficulty Probing, Specific Probing, Emergent Probing.
Procedure in the standard interviews:	<p>The test persons were given the entire questionnaire in paper form to fill out on their own.</p> <p>After finishing the survey, the test persons were asked if they had any questions or comments that were noted by the test leader. In addition, the time taken to answer was recorded.</p>
Interview mode:	PAPI
Incentive for respondents:	<p>30€ expense allowance paid by GESIS in cash at the end of the interview.</p> <p>The test persons also received an expense allowance from the recruitment agency.</p>

4 Results of the standard interviews

All test persons fill out the questionnaire conscientiously.

Test person PRE01

Test person PRE01 needs 16 min 18s to answer the questionnaire, leaving out some questions due to filters.

She claims to have been born in Germany (question 5) and correctly skips the following questions about her country of birth (questions 6 and 7). Finally, this test person states that he does not feel to belong to any religious community (question 31). Whether the test person, due to the formulation of the question, does not consider himself to belong to Islam or was wrongly recruited, unfortunately remains unanswered in the standard interview. He skips questions 32-50, which are to be answered by only those interviewees who feel that they belong to a religious community. He also correctly skips questions 53-57, which should only be answered by respondents who feel that they belong to the Islamic religious community. Finally, he answers the question about the encounter with Islamist- Salafist contents (question 58) with "no" and thus comes directly to the last question of the questionnaire (question 62).

In an attitude battery on religion (question 52), he omits the last item that directly refers to Islam ("Islam is an important social voice that should play a role in public life just like others"). The reason for this remains unclear.

He answers both the question about the general school education he has already achieved (question 21) and the question about the desired school-leaving certificate (question 22) with "Abitur / (vocational) university degree", which does not make it clear whether he has already obtained the Abitur. The test person omits the question about the vocational qualification already obtained (question 23) (instead of ticking "no vocational qualification") and answers the question about the desired vocational qualification (question 24) with "Fachhochschule / Universität" (university of applied sciences).

Test person PRE02

Test person PRE02 needs 16 min 28 s to answer the questionnaire.

In question 5 he states that he was born in Germany and correctly skips questions 6 and 7 about his country of birth.

He leaves the question about the general school education already achieved (question 21) blank (instead of ticking "no school-leaving certificate") and indicates "Abitur / (technical) university degree" in the question about the desired school leaving certificate (question 22). He also leaves the question about the vocational qualification already attained (question 23) blank (instead of ticking "no vocational qualification") and answers the question about the desired vocational qualification (question 24) with "Fachhochschule / Universität" (university of applied sciences)".

Apart from this, the test person answers all questions and does not omit any items.

Test person PRE03

Test person PRE03 needs 30 min 13 s to answer the questionnaire.

He answers the questions very conscientiously and makes remarks in between - despite contrary instructions.

According to question 5 he was born in Germany. He observes the filter instruction for question 6 and omits this question, but answers question 7, which he also should have skipped.

For question 20, the test person does not provide information about the father. At question 35 he actively crosses out "father" and leaves the line about the father empty.

The test person answers the question about the school-leaving certificate (question 21) with "Abitur / (vocational) university degree", but leaves out question 22 about the desired school-leaving certificate (instead of ticking "no school-leaving certificate"). He omits question 23 regarding the vocational qualification he has achieved (instead of stating that he has not yet achieved one) and answers question 24 regarding the desired qualification with "Fachhochschule / Abitur".

In question 28, the test person indicates two languages that he speaks with his parents (German and Urdu).

When asked about the meaning of religion, the test person gives a total of three answers, whereby he does not tick "Other", but writes his own answer ("My Way (Religion as a guide)").

The test person leaves out two individual items. First, he does not answer the last item in question 53: "The system of government practiced by the Prophet Mohammed can be implemented at any time and in any place." Likewise, in question 56 he omits the last item "Israel and the USA threaten Islam".

5 Results of the cognitive pretest

The results section only shows the German version of the question (as well as the English translation). The appendix contains the respective Turkish and Arabic wording.

Question 15

Wie hat sich Ihr Verhältnis zu Deutschen ohne Migrationshintergrund in den letzten zwei Jahren entwickelt?

[How has your relationship with Germans without a migration background developed over the last two years?]

- ☐ Es hat sich insgesamt verbessert. [It has improved overall.]
- ☐ Es ist gleich geblieben. [It has remained the same.]
- ☐ Es hat sich verschlechtert. [It has gotten worse.]

Frequency distribution (N=14)

Answer	Number TP	Number TP	Number TP
	DE	TR	AR
It has improved overall.	2	2	2
It has remained the same.	3	3	2
It has gotten worse.	-	-	-
<i>Refusal</i>	-	-	-

Cognitive techniques:

General Probing, Comprehension Probing, Specific Probing.

Findings:

About half of the test persons answered the question with "it has improved overall" (n=6) and "it has remained the same" (n=8). No one stated that the relationship with Germans without a migration background had worsened. There are no differences in response behaviour or in the reasons for the choice of answers between the language versions.

The test persons who state that their relationship to Germans without a migrant background has improved are justified, among other things, by a change of school to a school attended by more German children (DE01), increasing acceptance of German classmates over time (DE05, AR11) and new social contacts, such as the football club (AR14).

In the case of two Turkish test persons, it is clear that they have reinterpreted the question for themselves. One of them states that she referred to the fact that her attitude towards Germans without a migration background had improved (TR09). The other refers to the number of their contacts with Germans without a migrant background, not the quality of the contact (TR10). Possibly this misunderstanding would not have arisen if the test person had also been presented with question 16, which specifically asks about the number of contacts.

All eight test persons who responded that their relationship to Germans without a migration background had remained the same stated suitable reasons for their choice of answers. It should be emphasized that they all correctly refer to whether their relationship to Germans had changed, regardless of whether they have many (DE03, TR06) or few (AR12) contacts with Germans without a migration background. One respondent notes that she judged the change in the political climate in the past two years differently, but that her personal environment did not change during this period (DE02).

Translation of the term "Germans without migration background"

Two test persons had problems understanding the Turkish words "göçmen kökenli ol-mayan", which are supposed to mean "without migration background". Both test persons had to have the question read out in German in order to understand it. One of the test persons attributes the lack of understanding to linguistic differences within Turkey, as she herself comes from the east of the country and may therefore not be familiar with this combination of words (TR09). The other test person regards the formulation simply as pedantic and would use other words (TR10). It is noticeable that the same test persons who have problems with the Turkish formulation are also those who understood the question differently (TR09, TR10).

In Arabic, one respondent noted that the wording was not "Germans without a migration background" but "natives" (AR13). However, the test person understands and answers the question correctly.

Understanding of "migration background"

All test persons understand the term migration background as a description of a person whose parents immigrated to Germany. Some also include immigrants themselves (DE02, DE03, TR09). In addition to terms such as immigration, or "came to Germany", several test persons use the term "roots" to refer to the family background. One test person refers mainly to their cultural background (TR10).

People without a migration background are correctly understood as people who themselves and their parents were born in Germany. Individual test persons explicitly state that the third generation (people whose grandparents immigrated) is also to be understood as "without a migration background" (DE01, DE05). DE05 notes, however, that these people often still feel that they have a migration background.

Recommendations:

Question:	We recommend having the Turkish question wording checked.
Response Options:	No changes recommended.

Questions 30 and 31

Question 30 was not actively tested, but only served as a context for question 31.

Question 30:

Welche der folgenden Aussagen passt am besten auf Sie?

[Which of the following statements fits you best?]

Bitte kreuzen Sie nur eine Antwort an.

[Please tick only one answer.]

☐ Ich bin gläubig, folge den Lehren meiner Religion.

[I am a believer, following the teaching of my religion.]

☐ Ich bin auf meine persönliche Weise religiös.

[I am religious in my own personal way.]

☐ Ich glaube an Gott, bin aber nicht streng religiös.

[I believe in God, but I am not strictly religious.]

☐ Ich kann nicht sagen, ob ich religiös bin oder nicht.

[I cannot tell I am religious or not.]

☐ Ich bin nicht religiös, so etwas interessiert mich nicht.

[I am not religious, I am not interested in such things.]

☐ Ich bin nicht religiös, da meiner Meinung nach die Religion nicht Recht hat.

[I am not religious, because in my opinion religion is not right.]

Question 31:

Darf ich Sie fragen, ob Sie sich einer Religionsgemeinschaft (z.B. Christentum, Buddhismus, Islam usw.) zugehörig fühlen und wenn ja, welcher?

[May I ask you whether you feel you belong to a religious community (e.g. Christianity, Buddhism, Islam etc.) and if so, which one?]

☐ Ja, christliche Religionsgemeinschaft.

[Yes, Christian religious community.]

☐ Ja, islamische Religionsgemeinschaft.

[Yes, Islamic religious community.]

☐ Ja, jüdische Religionsgemeinschaft.

[Yes, Jewish religious community.]

☐ Ja, buddhistische Religionsgemeinschaft.

[Yes, Buddhist religious community.]

☐ Ja, hinduistische Religionsgemeinschaft.

[Yes, Hindu religious community.]

☐ Ja, andere Religionsgemeinschaft.

[Yes, other religious community.]

☐ Ja, aber ich fühle mich keiner Religionsgemeinschaft zugehörig.

[Yes, but I do not feel I belong to any religion.]

☐ Nein, das möchte ich lieber für mich behalten.

[No, I prefer to keep that to myself.]

Frequency distribution question 30 (N=14)

Answer	Number TP	Number TP	Number TP
	DE	TR	AR
I am believer, following the teachings of my religion.	1	2	1
I am religious in my own personal way.	2	2	2
I believe in God, but I am not strictly religious.	2	1	1
I cannot tell if I am religious or not.	-	-	-
I am not religious, I am not interested in such things.	-	-	-
I am not religious, because in my opinion religion is not right.	-	-	-
<i>Refusal</i>	-	-	-

Frequency distribution question 31 (N=14)

Answer	Number TP	Number TP	Number TP
	DE	TR	AR
Yes, Christian religious community.	-	-	-
Yes, Islamic religious community.	5	5	3
Yes, Jewish religious community.	-	-	-
Yes, Buddhist religious community.	-	-	-
Yes, Hindu religious community.	-	-	-
Yes, other religious community.	-	-	-
Yes, but I don't feel I belong to any religion.	-	-	1
No, I'd rather keep that to myself.	-	-	-
<i>Refusal</i>	-	-	-

Cognitive techniques:

General Probing, Comprehension Probing, Specific Probing.

Findings question 30:

Question 30 served as context and was not explicitly tested. Again, several test persons showed difficulties in understanding single words in the Turkish questionnaire. One respondent looked up the word "dindarım" (pious) in the second and "dindar" (religious) in the third answer category on her mobile phone because she is not familiar with it (TR06). Another respondent notes that the word "Tanrı" (God) might be perceived as offensive by believing Muslims, who instead speak of Allah (TR07).

Two test persons (TR08, TR09) ask whether they should choose only one answer category, but answer this question themselves (and correctly give only one answer).

Findings question 31:

All test persons answer question 31 without hesitation or signs of discomfort.

As all test persons were recruited as belonging to Islam, it was expected that all would choose the answer option "Yes, Islamic religious community". However, one respondent did not do so, but chose "Yes, but I do not feel I belong to any religious community" (AR14). When asked by the interviewer, the test person declares that he was born and raised Muslim and continues to call himself a believer. However, she had to leave her home country because of radical Islamic threats. Since then he has had no "feeling" of belonging to the religious community which he associates with radicalization. Since the question asks about the feeling, he chooses this answer.¹

The phrase "feeling a sense of belonging" is associated by all test persons with at least one of the following aspects:

Most often, religious affiliation is associated with family membership and one's own origin (DE02, DE03, DE04, DE05, TR06, TR08, TR09, TR10, AR11, AR12): *"My dad is a Muslim. My brothers and sisters and I were brought up Muslim"*² (DE05). A test person who grew up in Syria explains that she grew up *"in an Islamic family in an Islamic city"*³ (AR12).

A second association exists with everyday actions and rituals. Mentioned are regular visits to mosques and praying in the mosque (DE01, DE03, DE05, TR06, TR07), the Koran school and learning the Arabic language (DE01, TR06), as well as the ritual of circumcision (DE02).

The third association is the conscious adherence to the principles of faith and the personal, emotional attachment to faith and the corresponding conviction. One subject mentions personal religious beliefs, such as the view of what happens after death (AR11). Another one explains that one feels belonging to one's religious community when one's own views are in accordance with the teachings of religion (TR08). Also other statements take up this facet at least briefly:

- *"To feel comfortable in one's religious community."*⁴ (DE02)
- *„Following the teachings of Islam."*⁵ (DE04)
- *„Do not go partying and do not drink alcohol."*⁶ (TR06)
- *„How the own way of thinking is."*⁷ (TR07)
- *„Which religion you are convinced of."*⁸ (AR13)

¹ Since the test person nevertheless associates himself with Islam, the questions that should be answered by Muslim test persons were still presented to him by the interviewer, and he answered them without any problems.

² *„Mein Papa ist Muslim. Meine Geschwister und ich wurden muslimisch erzogen"* (DE05)

³ Eine Testperson, die in Syrien aufwuchs, erklärt, dass sie *„in einer islamischen Familie in einer islamischen Stadt"* groß wurde (AR12).

⁴ *„Sich in der jeweiligen Religionsgemeinschaft wohl zu fühlen."* (DE02)

⁵ *„Den Lehren des Islams folgen."* (DE04)

⁶ *„Nicht Feiern gehen und keinen Alkohol trinken."* (TR06)

⁷ *„Wie die eigene Denkweise ist."* (TR07)

⁸ *„Von welcher Religion man überzeugt ist."* (AR13)

Two Arabic test persons take a deeper look at the translation for "feeling like you belong". One of them notes that faith is less about belonging than about conviction (AR13). The other, who is skeptical about faith because of his history, explains that the question wants to know: "*How do you feel? But feelings have nothing to do with religion*"⁹ (AR14).

Recommendations:

Question:	The phrase "feeling like you belong" does not seem to be necessary for most of the test persons, and for some even irritating. We recommend the phrase "Do you belong to a religious community, and if so, which one?" ¹⁰
Response Options:	If the question is reworded, we recommend that the answer categories be adjusted accordingly. After the presentation of the religions, the answer categories "No, I do not belong to any religious community" (which replaces the answer "Yes, but I do not feel I belong to any religious community") and "I would rather keep this to myself" ¹¹ .

⁹ „Wie du dich fühlst. Gefühle haben aber mit Religion nichts zu tun“ (AR14).

¹⁰ „Gehören Sie einer Religionsgemeinschaft an, und wenn ja, welcher?“

¹¹ „Nein, ich gehöre keiner Religionsgemeinschaft an“ (die die Antwort „Ja, aber ich fühle mich keiner Religionsgemeinschaft zugehörig“ ersetzt) und „Das möchte ich lieber für mich behalten“.

Question 40

Filter: only if question 31=yes (respondent feels belonging to a religious community)

Bitte geben Sie an, wie sehr Sie den nachfolgenden Aussagen zustimmen. [Please indicate how much you agree with the following statements.]	stimme überhaupt nicht zu [do not agree at all]	stimme eher nicht zu [rather not agree]	mittlere Zustimmung [medium approval]	stimme eher zu [rather agree]	stimme voll und ganz zu [fully agree]
Ich würde einer Organisation beitreten, die für die Rechte meiner religiösen Gruppe kämpft. [I would join an organization that fights for the rights of my religious group.]	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ich würde einer Organisation Geld spenden, die für die Rechte meiner religiösen Gruppe kämpft. [I would donate money to an organization that fights for the rights of my religious group.]	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ich würde meine Zeit dafür hergeben (z. B. Briefe schreiben, Flugblätter verteilen, Leute anwerben usw.), für eine Organisation zu arbeiten, die für die Rechte meiner religiösen Gruppe kämpft. [I would give my time (e.g. writing letters, distributing leaflets, recruiting people, etc.) to work for an organization that fights for the rights of my religious group.]	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ich würde mir die Zeit nehmen und mich an öffentlichen Kundgebungen, Protesten oder Demonstrationen beteiligen, um meine religiöse Gruppe zu unterstützen. [I would take the time and participate in public rallies, protests or demonstrations to support my religious group.]	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Frequency distribution (N=14)

I would join an organization that fights for the rights of my religious group.	Number TP	Number TP	Number TP
	DE	TR	AR
do not agree at all	1	1	3
rather not agree	1	-	-
medium approval	1	3	-
rather agree	1	-	-
fully agree	1	-	-
<i>Refusal</i>	-	1	1

I would donate money to an organization that fights for the rights of my religious group.	Number TP	Number TP	Number TP
	DE	TR	AR
do not agree at all	1	-	2
rather not agree	1	1	-
medium approval	-	1	-
rather agree	3	1	1
fully agree	-	1	-
<i>Refusal</i>	-	1	1

I would give my time (e.g. writing letters, distributing leaflets, recruiting people, etc.) to work for an organization that fights for the rights of my religious group.	Number TP	Number TP	Number TP
	DE	TR	AR
do not agree at all	1	-	1
rather not agree	3	2	1
medium approval	-	-	-
rather agree	1	3	1
fully agree	-	-	-
<i>Refusal</i>	-	1	1

I would take the time and participate in public rallies, protests or demonstrations to support my religious group.	Number TP	Number TP	Number TP
	DE	TR	AR
do not agree at all	2	2	1
rather not agree	1	-	1
medium approval	1	2	1
rather agree	1	-	1
fully agree	-	-	-
<i>Refusal</i>	-	1	-

Cognitive techniques:

General Probing, Comprehension Probing, Specific Probing,

Findings:

This item battery is the first time that individual test persons refuse to answer. An Arabic-speaking subject answers only the fourth statement (AR11); a Turkish-speaking subject answer none of the four items (TR08). The reasons are set out below.

The term "organization"

Several test persons criticize the fact that the term "organization" is not defined in more detail. This leads to different effects. Thus, one of the refusers decides not to reply because he does not know which organization is meant and what he would support with his consent (TR08). Another respondent chooses the middle answer option ("middle agreement") because it depends on the type of organization (DE03).

This lack of clarity in the interpretation of the term "organization" also leads to uncertainty in other terms. For example, a respondent spontaneously asks "*What is the donation for?*"¹² at the second item, and when the interviewer does not define this precisely, the respondent chooses to answer "do not agree at all" under these premises (DE01). With the third item, the same test person asks which rights are meant and finally chooses "rather disagree" due to the uncertainty.

Other test persons have a clear but strongly divergent understanding of the term organization. Some think exclusively of moderate organizations that provide information about Islam or contribute to its integration in Germany. Most of them cannot name a concrete organization. Exceptions are the group "Read!"¹³, which is named by two test persons (DE02, DE05). Another test person calls the group "Diyanet" (TR09). In none of the cases can the test persons explain exactly what the group does. Other examples remain vague: organizations defending religious freedom, including the right to wear or not to wear a headscarf, "*approaching schools and day-care centers*"¹⁴ (DE03), or donation organizations in general and for crisis areas (TR06, TR08).

¹² „Wofür wird gespendet?“ (DE01)

¹³ „Lies!“

¹⁴ [...] „die auf Schulen und Kindertagesstätten zugehen“ (DE03)

Other test persons, on the other hand, think of extremist organizations in general (AR14, DE05), describe them as a *"group that misunderstands Islam"*¹⁵ (DE01) or name ISIS (AR11) and Jihad as an extreme example (AR13). These test persons show a negative attitude towards the items.

The term "fighting"

The word for "fighting" is not figuratively usable in the Arabic translation; two test persons express amusement and wonder at the word (AR13, AR14). One subject even understands the word in such a way that it would include killing.

The Arabic-speaking respondent who leaves the first three items unanswered justifies his behavior by saying that it would be misinterpreted as advocating religion (AR11). It can be assumed that he did not find the fourth item so critical, because the verb "to fight" does not appear in it, but "to support".

However, it must be noted that even a German-speaking test person understands the German word "kämpfen" in the literal sense as a physical confrontation (DE01).

The term "religious group"

The concept of a religious group is equated with Islam in general or the community of its mosque. It is not interpreted negatively and does not cause any problems of understanding.

Answer selection

In those who imagine moderate organizations, the test persons answer the items in the sense of the question intention. While some test persons like to actively promote their faith in various forms (TR10), some are only willing to engage in certain activities (DE03, DE04). Still others would prefer to spend their time differently (AR14) or describe religion as a private matter that should not be made public (DE05, TR09).

However, the question in its present form primarily reflects the interpretation of the terms "organization" and "fighting". Agreement to the items is to be interpreted as meaning that a respondent thought more strongly of moderate organizations and peaceful advocacy of faith. Rejection of the items can either mean that a test person does not want to stand up for their religion, or that they suspect or fear that extremist organizations and acts of violence are meant by this question.

An Arabic-speaking test person has the items read out to him in German. She interprets these items in a peaceful sense. It recommends using the word "foundation" in Arabic instead of the word "organization" (AR13).

Scale

In the Turkish translation, the second and fourth answer options mean "do not agree" and "agree" respectively; the middle category means "agree somewhat" (TR07, TR08). Thus, the scale in Turkish does not have a balanced response option in the middle. The German wording for the middle category is "mittlere Zustimmung", which is also not a balanced opinion but rather implies consent. When revising the scale, attention should be paid to what the middle category should express.

¹⁵ „Gruppe, die den Islam falsch versteht“ (DE01)

Recommendations:

- Question: In the question text, the verb "to fight" should be replaced by "to enter" or "to take action". This is particularly important in Arabic, but would also unify the understanding of the German question.
- The nature of the organization should be clarified in the question text or replaced by a clearly peaceful term such as "foundation".
- Response Options: According to the test subjects, the scale points are translated differently in the two foreign languages; the gradations are different. This should be reconsidered.
- Moreover, the middle category does not reflect a balanced opinion in its current form.

Question 41

Filter: only if question 31=yes (respondent feels belonging to a religious community)

Bitte kreuzen Sie an, wie sehr Sie den folgenden Aussagen zustimmen. [Please tick how much you agree with the following statements.]	stimme überhaupt nicht zu [do not agree at all]	stimme eher nicht zu [rather not agree]	mittlere Zustimmung [medium approval]	stimme eher zu [rather agree]	stimme voll und ganz zu [fully agree]
Es ist sinnlos, sein Leben für die Religion zu opfern. [It is pointless to sacrifice your life for religion.]	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ich wäre bereit dazu, meinen gesamten persönlichen Besitz für meine Religion aufzugeben. [I would be willing to give up all my personal possessions for my religion]	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ich wäre nicht dazu bereit, mein Leben für meine Religion zu geben. [I would not be willing to give my life for my religion.]	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Frequency distribution (N=14)

It is pointless to sacrifice your life for religion.	Number TP	Number TP	Number TP
	DE	TR	AR
do not agree at all	1	2	-
rather not agree	2	-	2
medium approval	-	2	-
rather agree	1	1	-
fully agree	1	-	2
Refusal	-	(1)	-

I would be willing to give up all my personal possessions for my religion.	Number TP	Number TP	Number TP
	DE	TR	AR
do not agree at all	2	-	2
rather not agree	1	1	-
medium approval	2	2	-
rather agree	-	-	1
fully agree	-	1	1
<i>Refusal</i>	-	1	-

I would not be willing to give my life for my religion.	Number TP	Number TP	Number TP
	DE	TR	AR
do not agree at all	-	1	1
rather not agree	-	1	-
medium approval	1	-	-
rather agree	2	2	-
fully agree	1	-	2
<i>Refusal</i>	1	1	1

Cognitive techniques:

General Probing, Specific Probing.

Findings:

One test person changes his answer at one point, several test persons do not answer individual items or only after some hesitation. Looking at the explanations of these test persons, their refusal to answer seems to be due to the fact that they are unsure what kind of scenario they should imagine among the items. They do not want to agree in case of terrorist behavior, but they also do not want to refuse if the commitment for their religion is of fundamental importance to them. Individual test persons state that this type of question is very personal and can be interpreted as provocative (TR08, TR10, AR11, AR13). This is illustrated, among other things, by the fact that the last item that asks directly about personal willingness to make sacrifices is the one that most often goes unanswered. In the case of at least one test person, the interviewer suspects that in a self-administered version she would have dropped out at this point.

Introduction

One Arabic respondent criticized the formulation of the introductory question text "Please tick how much you agree with the following statements", which was bumpy in Arabic (AR14). She clearly prefers the introduction as used in question 40: "Please indicate how much you agree with the following statements".

Item sequence and direction of the scale

In some cases, the different polarity of the items leads to test persons indicating agreement instead of disagreement (or vice versa), and their explanations do not match their answers (DE03, TR09). One of these test persons notices only on the second reading that refusal to accept the first statement would mean that she thinks it makes sense to sacrifice her life for religion (TR09). After that she answers correctly. Another test person first thinks that the third item should say the opposite of the first one, but then notices that he or she has overlooked a negation (TR08).

The sequence of the items also causes confusion for individual test persons with regard to the second item. They are unsure what is meant by "personal possessions" in the second item, or interpret it on the basis of the preceding and following items in such a way that their lives must also be meant by it (DE01, DE05).

With the exception of individual problems in classifying the second item, the test persons succeed very well in differentiating the items from each other. While for some people the first and third items say the same thing, other test persons distinguish very clearly whether they generally consider it pointless to sacrifice their lives and whether they would be personally prepared to do so (TR06, TR10, AR13).

Ambiguity of the questions

A test person initially refuses to answer the question "It is pointless to sacrifice one's life for religion" because it depends too much on the concrete situation. However, while explaining this, he amends the answer to "do not agree at all" on the grounds that it would be justified in order to protect his own family (TR08). The test person leaves the second item unanswered, because he cannot think of a suitable example situation.

With regard to the second item, one respondent complains that he does not understand where his possessions should go and on what grounds (DE04) and therefore rejects the item. Another one distinguishes between unnecessary material possessions, which she would be willing to give up, and vital possessions, such as food and drink, where she would only give up excess. This test person therefore calculates a mean value and answers "medium approval" (DE05).

One respondent explains in relation to the first item: *"I found this question difficult, with my... conflict of conscience [laughs]. Whether I would really sacrifice my life, I don't know, because I simply have this-this uncertainty. It's so situational. If I really know I'm saving my religion at that moment, then... [laughs again] oh, I really don't know! That's why I had a hard time... The conflict of conscience is like this: This religion is held very, very highly. And as a child you see it, but as an adult opinion is divided - also inwardly, also in me. Of course, that is still there, that my religion, my language, everything, makes me what I am now - but it is not everything that I am. This is the conflict"*¹⁶ (TR10). The

¹⁶ „Ich fand diese Frage schwer, so mit meinem... Gewissenskonflikt [lacht]. Ob ich wirklich mein Leben opfern würde, weiß ich nicht, weil ich einfach dieses Ungewisse habe. Das ist so situationsbedingt. Wenn ich wirklich weiß, ich rette meine Religion in dem Moment, dann... [lacht wieder] oh, ich weiß es wirklich nicht! Deswegen habe ich mich schwergetan [...] Der Gewissenskonflikt ist so: Diese Religion wird sehr, sehr hoch gestellt. Und als Kind sieht man es ein, aber als Erwachsener spalten sich die Meinungen – auch innerlich, auch in mir. Natürlich ist das immer noch da, dass meine Religion, meine Sprache, alles, mich schon zu dem macht, was ich jetzt bin – aber, sie ist eben nicht alles, was ich bin. Das ist der Konflikt.“

test person chooses "medium approval". Also, with regard to the second item, the test person chooses "medium approval", with the justification of uncertainty "*if it would do any good*"¹⁷.

Translation of the scale

The tested item battery is based on the scale of "martyrdom" by Bélanger et al (2014)¹⁸ and refers to the willingness to sacrifice oneself for an important cause. For the present study it was modified to specifically ask about the willingness to sacrifice oneself for one's religion. In the cognitive pre-test it turned out that the Arabic translation still contained the original form of the scale, which refers to the willingness to sacrifice for "an important cause" and not to "religion". All four Arabic test persons notice this. One respondent emphasizes that her answers refer to the Arabic variant and she would have answered completely differently (i.e. rejecting it) if it had referred to religion (AR12). She had thought of her family as something very important to her and not Islam.

In Turkish, according to one test person, all three items are presented in the ego form (TR10). In Turkish, the question is therefore addressed more specifically to the interviewee: "It is pointless for me to sacrifice my life for religion".

Recommendations:

Instruction:	We recommend to keep the introductory text constant over all item batteries. At least in Arabic, the formulation from question 40 is preferred. This should be discussed with a translation team and handled uniformly.
Question:	<p>To avoid confusion, the second item asking for personal possession should be placed at the beginning of the item battery.</p> <p>We recommend poling all items equally and avoiding negations, so that consent is an indication of sacrifice in all cases. Negations are cognitively more difficult for respondents to process and often lead to misunderstandings.</p> <p>The translation of the Arabic items must be checked and adapted to the topic "religion".</p>
Response Options:	See question 40.

¹⁷ „[...] ob es was bringt“. (TR10)

¹⁸ Bélanger, J. J., Caouette, J., Sharvit, K., & Dugas, M. (2014). The psychology of martyrdom: Making the ultimate sacrifice in the name of a cause. *Journal of Personality and Social Psychology*, 107(3), 494-515. <http://dx.doi.org/10.1037/a0036855>

Question 42

Filter: Only if test person feels belonging to an Islamic religious community (question 31)

Wie stark identifizieren Sie sich damit, muslimisch zu sein?

[How strongly do you identify yourself with being Muslim?]

- ☐ sehr stark [very strong]
- ☐ eher stark [rather strong]
- ☐ weder noch [neither nor]
- ☐ ein wenig [a little]
- ☐ sehr wenig [very little]
- ☐ überhaupt nicht [not at all]

Frequency distribution (N=14)

Answer	Number TP	Number TP	Number TP
	DE	TR	AR
Very strong	-	2	1
Rather strong	3	1	1
Neither nor	2	1	-
A little	-	1	2
Very little	-	-	-
Not at all	-	-	-
<i>Refusal</i>	-	-	-

Cognitive techniques:

General Probing, Specific Probing.

Findings:

The question is understood well in German and Arabic.

In Turkish, two test persons spontaneously note that the question is too complicated (TR08, TR10). A further test person has comprehension problems (TR07). The word "özdesleştiriyorsunuz" could be translated with the German word "Ehre", so that the question was what honor someone has to be Muslim with it.

The term "identify"

The phrase "to identify oneself" is associated by almost all test persons with following the Islamic teachings and rules and fulfilling the five pillars of Islam (DE01, DE02, DE03, DE04, TR08, TR09,

TR10, AR11, AR12, AR13, AR14). This includes actively participating in Ramadan (DE01, DE03, AR14), praying daily, and visiting a mosque (DE02, DE03, TR10, AR11, AR12, AR13, AR14).

Test person DE03 associates identifying with the Islamic religion with, among other things, not having to be ashamed of their own religious orientation. In addition, test persons TR06, AR11 and AR12 state that they identify with Islam because of their family background.

To identify oneself little with being Islamic is viewed differently by the test persons. Test person DE01 states that someone who identifies little with being Islamic believes in God but does not follow the rules of religion. TR10 refers to the fact that someone does not understand or cannot understand the religion. AR13, similar to DE01, justifies the fact that someone is not very interested in religion and turns away from faith due to a bad external social influence.

In contrast, one respondent explained that someone who identifies little with being Muslim is still involved in faith and the practice of faith. This includes, for example, reading the Koran during Ramadan, and praying at least three times a day (AR14).

Response options

The response option "neither nor" causes problems in all languages.

In German, a test person asks whether the category is to be understood as a medium degree of identification (DE01). Another does not understand "neither nor" in the context of the question (DE02). Even a test person who selects this answer notes that the category could lead to confusion (DE05).

In Turkish, one respondent complained that the answer categories in Turkish did not correspond exactly to those in German (TR09). At the end, the test person marks "a little", which in translation means "not much, but not little". Another test person spontaneously says that he does not need an answer scale for such a question; whether one identifies with his religion is a yes-no question (TR08).

In the Arabic translation, the test persons (AR11, AR13, AR14) criticized the translation of the answer categories, as these would not correspond to the German translation and would not result in a meaningful gradation (AR13). Test subject AR11 criticizes that in the Arabic translation the word for "Muslim" is conjugated with female.

Recommendations:

Question: The Turkish translation of the question must be checked.

Response Options: The answer option "neither nor" cannot be interpreted meaningfully in this context and should be deleted.

The translation of the response options into Turkish and Arabic should be checked again and adapted accordingly.

Question 50

Filter: Only if test person feels belonging to an Islamic religious community (question 31)

Als was fühlen Sie sich?

[What do you feel like?]

Ich fühle mich als...

[I feel like a...]

- ☐ Sunnit. [Sunni.]
- ☐ Schiit. [Shiite.]
- ☐ Alevit. [Alevit.]
- ☐ Imamit. [Imamit.]
- ☐ Wahhabit. [Wahhabi.]
- ☐ Moslem. [Muslim.]
- ☐ Sonstige, und zwar: [Other, namely:]
- ☐ weiß nicht [Don't know]

Frequency distribution (N=14)

Answer	Number TP	Number TP	Number TP
	DE	TR	AR
Sunni	3	2	2
Shiite	1	-	-
Alevit	-	-	-
Imamit	-	-	-
Wahhabi	-	-	-
Muslim	-	3	1
Other, namely:	1	-	-
Don't know	-	-	1
<i>Refusal</i>	-	-	-

Cognitive techniques:

Difficulty Probing.

Findings:

Half of the test persons (n=7) answered the question with "Sunni"; four others with "Muslim". One test person each answers with "Shiite" (DE01), "Other, namely [Ahmaddyia]" (DE04) and "don't know" (AR14).

One respondent noted that in the response options only older currents were present, but the newer ones were missing (TR09). However, the test person does not find this absolutely necessary. Other denominations mentioned are "Ahmaddyia" (DE01, AR13), "Süleymanci" (TR07) and "Yazidi" (AR13). For most test persons all answer categories are understandable; only "Wahhabit" and "Imamit" are not known to some test persons (DE01, DE05, TR06, AR11).

The majority of the test persons found it "very easy" or "rather easy" to answer the question. They justify this on the one hand by the fact that they were already attributed one of the faith orientations at birth or by the family (DE01, DE02, DE03, DE04). On the other hand, the test persons justify their faith orientation with the way they practice their faith, since there are considerable differences (AR13).

The term „feel“

Individual test persons specifically address the formulation "feel" (DE01, DE02, AR14). These test persons consider the term to be incorrect in connection with faith, since the orientation of faith has nothing to do with a feeling, instead one is a member of an orientation or not (DE02). One test person explains that one is born into a belief system (DE01). "Muslim" as an answer option applies to people who do not care or are unfamiliar with a specific faith orientation and who simply see themselves as Muslims.

One respondent refuses to answer (AR14) because he or she understands the question in translation as asking how he or she feels and because of their current ambivalence to faith they do not know what to feel. However, the test person confirms in her statement that she is a Muslim, only how she feels is currently not clear to her.

Recommendations:

Question:	We recommend asking directly about the religious affiliation.
Response Options:	If the question is considered too sensitive, it is advisable to offer an additional answer category "I do not want to specify".

Question 53

Filter: Only if test person feels belonging to an Islamic religious community (question 31)

Bitte kreuzen Sie an, wie sehr Sie den folgenden Aussagen zustimmen. [Please tick how much you agree with the following statements.]	stimme überhaupt nicht zu [do not agree at all]	stimme eher nicht zu [rather not agree]	mittlere Zustimmung [medium approval]	stimme eher zu [rather agree]	stimme voll und ganz zu [fully agree]
Der Koran ist die perfekte Führung, sodass niemand einen seiner Gedanken infrage stellen sollte. [The Koran is the perfect guide, so that no one should question any of its thoughts.]	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Der Koran und die Sunna setzen Regeln für das gesamte Leben, sodass die Menschen keine zusätzlichen Gesetze benötigen. [The Koran and the Sunnah set rules for the whole life, so that people do not need additional laws]	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Der Koran und die Sunna bieten ausreichend Antworten auf alle menschlichen Probleme von der Wirtschaft, der Politik bis zur Familie. [The Koran and the Sunna offer sufficient answers to all human problems from economy, politics to family.]	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Das vom Propheten Mohammed praktizierte Regierungssystem kann jederzeit und überall umgesetzt werden. [The system of government practiced by the Prophet Mohammed can be implemented anytime and anywhere.]	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Frequency distribution (N=14)

The Koran is the perfect guide, so that no one should question any of its thoughts.	Number TP	Number TP	Number TP
	DE	TR	AR
do not agree at all	1	1	-
rather not agree	1	1	-
medium approval	1	1	1
rather agree	1	-	-
fully agree	1	2	1
Refusal	-	-	2

The Koran and the Sunnah set rules for the whole life, so that people do not need additional laws.	Number TP	Number TP	Number TP
	DE	TR	AR
do not agree at all	-	-	1
rather not agree	2	2	1
medium approval	3	1	-
rather agree	-	-	-
fully agree	-	1	1
Refusal	-	1	1

The Koran and the Sunna offer sufficient answers to all human problems from economy, politics to family.	Number TP	Number TP	Number TP
	DE	TR	AR
do not agree at all	-	-	-
rather not agree	2	1	2
medium approval	2	2	-
rather agree	1	-	-
fully agree	-	2	1
Refusal	-	-	1

The system of government practiced by the Prophet Mohammed can be implemented anytime and anywhere.	Number TP	Number TP	Number TP
	DE	TR	AR
do not agree at all	-	-	2
rather not agree	1	1	-
medium approval	3	-	1
rather agree	-	2	-
fully agree	-	1	1
Refusal	1	1	-

Cognitive techniques:

General Probing, Comprehension Probing, Specific Probing.

Findings:

The aim of the probing was to check the general understanding of the item battery and whether terms contained therein lead to confusion. Therefore, the first and last items were rehearsed separately and spontaneous comments on all questions were collected.

Item: "The Koran is the perfect guide, so that nobody should question any of its thoughts"

Neither the German nor the Turkish-speaking test persons show difficulties in understanding the question. The Turkish test persons explain that the word "thought" does not appear in the first item, but the word "content" does. Only a Turkish test person does not understand the formulation of the first item. It translates: *"You do not have to be born a Muslim woman, but the Koran can be something beautiful, and no matter what you are, you can get everything from it"*¹⁹ (TR09). Neither the words "thought", "guidance" nor "content" appear in the question in their view.

The Arab test persons seem to stumble over the formulation of the first item. Two of the test persons decide not to answer both the question and the cognitive questions about it. The exact reasons for the omission thus remain unclear, so that one can only assume that either the subject or the wording in Arabic is sensitive.

With the exception of TR09, who did not understand the question, all German- and Turkish-speaking test persons have an appropriate justification for the choice of their answer option. Test persons who agree that the Koran is the perfect guide and that his thoughts (Turkish: contents) should not be questioned, justify this by stating that the Koran was written by God (DE03, TR07, TR08), that they read the original Koran unchanged (AR12), or that they were taught from an early age not to question the teachings of the Koran (DE01).

¹⁹ „Man muss nicht als Muslima geboren sein, sondern der Koran kann etwas Schönes sein, und egal, was man ist, kann man alles daraus entnehmen“ (TR09).

Test persons who indicate "medium approval" weigh up between the view that the Koran is a "guide and rule book"²⁰ (AR11), but cannot be applied to everything (anymore) without reflection:

- "You can also question the Koran. Islam wants people to expand their knowledge."²¹ (DE04)
- "The Koran was often copied and translated - something was always changed. The content is not original."²² (TR06).

Test persons who reject the item clearly emphasize the necessity of critical thinking:

- "The Koran is a matter of interpretation. Many words have different meanings"²³ (DE02, "rather not agree")
- "That statement is stupid. Not everyone should think that the Koran is perfect; you can question everything. Everyone has their own way of thinking."²⁴ (DE05, "do not agree at all")
- "I think that everything should be questioned, why something should be good. For example: Why should we fast? You have to question that to understand. You can't just take this lying down."²⁵ (TR10, "do not agree at all")

Item: "The system of government practiced by the Prophet Mohammed can be implemented anytime and anywhere"

A German-speaking test person broods over this item for a long time, and explains that although he had taught Islam, he had not yet read the Koran or Sunna completely and cannot say what kind of system of government the Prophet Mohammed practiced. After long hesitation he decides to leave the item unanswered (DE01). A Turkish test person also leaves the item unanswered because she considers the question too difficult (TR08).

Most test persons cannot explain in detail what the system of government practiced by the Prophet Mohammed consists of. Two test persons mention the Sharia (DE04, TR10) and one the caliphate (AR13). Nevertheless, the item works in the sense that the respondents choose an answer option that reflects their opinion of how the teachings of Mohammed are applicable today.

²⁰ „Leitfaden und Regelbuch“ (AR11)

²¹ „Man kann den Koran auch hinterfragen. Der Islam möchte ja, dass man sein Wissen erweitert.“ (DE04)

²² „Der Koran wurde oft abgeschrieben und übersetzt – es wurde immer etwas geändert. Der Inhalt ist nicht original.“ (TR06).

²³ „Der Koran ist Interpretationssache. Viele Wörter haben verschiedene Bedeutungen“ (DE02, „stimme eher nicht zu“)

²⁴ „Die Aussage ist blöd. Nicht jeder soll denken, dass der Koran perfekt ist; man kann alles in Frage stellen. Jeder hat seine eigene Denkweise.“ (DE05, „stimme überhaupt nicht zu“)

²⁵ „Ich denke, dass man alles hinterfragen SOLL, warum etwas gut sein soll. Zum Beispiel: Warum sollen wir fasten? Das muss man hinterfragen, um es zu verstehen. Man darf das nicht einfach so hinnehmen.“ (TR10, „stimme überhaupt nicht zu“)

Recommendations:

- Instruction: We recommend keeping the introductory text constant across all item batteries (see recommendation to question 41). Ideally, this formulation should be based on question 40.
- Question: In principle, the items can be left as they are, but the translations should be checked. Arabic in particular could contain formulations that lead to the abort.
- Response Options: See question 40.

Question 58

Sind Sie online (Instagram, Twitter, Facebook, YouTube, etc.) schon einmal auf islamistisch-salafistische Inhalte gestoßen?

[Have you ever come across Islamist-Salafist content online (Instagram, Twitter, Facebook, YouTube, etc.)?]

- ☐ ja [yes]
☐ nein [no]

Frequency distribution (N=14)

Answer	Number TP	Number TP	Number TP
	DE	TR	AR
Yes	2	2	1
No	3	3	3
Refusal	-	-	-

Cognitive techniques:

Difficulty Probing, Comprehension Probing, Specific Probing.

Findings:

All test persons answer the question without showing any externally visible signs of discomfort. Approximately half of the test persons state that they have encountered such content in the past. With one exception, all test persons describe the question as very easy or rather easy to answer.

A test person spontaneously asks whether it is only about content that he has searched or found on his mobile phone or also about content that has been shown to him by others. She decides that it is only about herself and answers "no" (DE01).

The term "Islamist-Salafist"

The terms Islamist and Salafist are not perceived separately from each other by most test persons, they cannot distinguish the terms (AR14) or consider them synonyms ("it's the same for me"²⁶, TR10). Three of the Turkish test persons ask to hear the question in German because they are not familiar with the Turkish term for "Islamist-Salafist". A test person waits to answer until he or she has heard the German translation and explains that he or she did not answer in Turkish due to uncertainty because he or she did not know these words (TR09).

²⁶ („das ist dasselbe für mich“, TR10)

The definition of Islamist includes *"people who are extreme"*²⁷ (DE01), radical (TR06) or right-wing radical (DE01). One test person said that the word Islamist is an exaggerated, negative term for Muslims (DE04). Two test persons understand Islamism as a strict interpretation of faith, often with the desire to convince other people of a more literal interpretation:

- *„People who literally practice Islam.“*²⁸ (DE02)
- *„Someone who is a very strict believer, who wants to educate his fellow men just as ly.“*²⁹ (TR07)

Several test persons do not know the word Salafistic or cannot define it (DE02, DE03, TR08). One test person understands Salafi *"terrorist content, for example murder"*³⁰ (DE05), another one a word for radical (TR06). One Arab test person defines Salafists as the *"people who have their machinations in Syria"*, for another test person they are a *"point of contention in Islam"* (AR12). In former times, however, *"friends of the prophet"*³¹ would have been called Salafists (AR13).

The term "contents"

Videos are mentioned above all (DE01, DE03, DE05, TR09, TR10), but also pictures and contributions in social media are considered. The most important ones are Facebook (DE01, DE04, AR12, AR13), Instagram (DE01, DE03, DE04, TR09) and Snapchat (DE03, TR07, TR10). Others, however, also mention news reports on Islamism (*"Publication of newspaper articles after attacks in which 'Islamists' are described as perpetrators"*³², TR07). Another test person mentions videos of the terrorist attack in New Zealand that took place in a mosque (DE01), and another *"when someone posts an educational video about Islam on YouTube"*³³ (DE03). An Arabic test person does not know the word used in Arabic for "content" and recommends using a different word. Nevertheless, she understands the question correctly and thinks of calls to jihad (AR13) in the content.

Recommendations:

Question:	We recommend explaining the word Islamist-Salafist and providing examples if necessary.
Response Options:	Distinguish according to content that one has seen on one's own device or has only been shown by others.
	Have you ever come across Islamist-Salafist content online (Instagram, Twitter, Facebook, YouTube, etc.)?
	Have you ever been shown Islamist-Salafist content by others?

²⁷ *„Menschen, die extrem sind“* (DE01)

²⁸ *„Leute, die den Islam wörtlich praktizieren“* (DE02)

²⁹ *„Jemand, der sehr streng gläubig ist, der seine Mitmenschen genauso streng erziehen möchte“* (TR07)

³⁰ *[...] „terroristische Inhalte, zum Beispiel Mord“* (DE05)

³¹ Früher aber wären *„Freunde des Propheten“* als Salafisten bezeichnet worden (AR13).

³² *(„Veröffentlichung von Zeitungsartikel nach Anschlägen, in denen „Islamisten“ als Täter bezeichnet werden“*, TR07).

³³ *[...] „wenn jemand auf YouTube ein Aufklärungsvideo über den Islam postet“* (DE03).

Question 62

Bitte kreuzen Sie an, wie sehr Sie folgenden Aussagen zustimmen.

[Please tick how much you agree with the following statements.]

	stimme über- haupt nicht zu [do not agree at all]	stimme eher nicht zu [rather not agree]	mittlere Zustim- mung [medium approval]	stimme eher zu [rather agree]	stimme voll und ganz zu [fully agree]
Es gibt keine Rechtfertigung für jede Art von Terrorismus. [There is no justification for any kind of terrorism.]	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Das Töten ist gerechtfertigt, wenn es ein Akt der Rache ist. [Killing is justified if it is an act of revenge.]	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Wir sollten Terror mit Terror beantworten. [We should answer terror with terror.]	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Krieg ist der Beginn der Erlösung. [War is the beginning of salvation.]	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Frequency distribution (N=14)

There is no justification for any kind of terrorism.	Number TP	Number TP	Number TP
	DE	TR	AR
do not agree at all	1	-	-
rather not agree	-	-	-
medium approval	-	-	-
rather agree	1	2	-
fully agree	3	3	4
<i>Refusal</i>	-	-	-

Killing is justified if it is an act of revenge.	Number TP	Number TP	Number TP
	DE	TR	AR
do not agree at all	5	4	3
rather not agree	-	-	-
medium approval	-	1	1
rather agree	-	-	-
fully agree	-	-	-
<i>Refusal</i>	-	-	-

We should answer terror with terror.	Number TP	Number TP	Number TP
	DE	TR	AR
do not agree at all	5	3	1
rather not agree	-	1	2
medium approval	-	-	1
rather agree	-	1	-
fully agree	-	-	-
<i>Refusal</i>	-	-	-

War is the beginning of salvation.	Number TP	Number TP	Number TP
	DE	TR	AR
do not agree at all	5	3	1
rather not agree	-	1	2
medium approval	-	1	1
rather agree	-	-	-
fully agree	-	-	-
Refusal	-	-	-

Cognitive techniques:

General Probing, Emergent Probing.

Findings:

All test persons answer the question without hesitation or signs of discomfort. No items are left out. With few exceptions, the test subjects reject without exception any form of violence, terrorism, killing and revenge. Therefore, the answers to the questions and the reasons are very similar across all subjects, all four items and also across languages.

Item: "There is no justification for any kind of terrorism"

All test persons reject terrorism and, with one exception, respond with "fully agree" or "rather agree". Only one test person answered with "do not agree at all" (DE03). However, one learns from the explanatory statement that she was mistaken in the direction of the scale and should actually have indicated "fully agree". She does not notice the error even during the inquiries and leaves her answer. Some stress that terrorism has nothing to do with religion and that Islam does not justify terrorism (DE04, TR07).

The understanding of terrorism was not systematically investigated, but the answers of the test persons show that they sometimes have different views on what is covered by it. Associations include attacking another country (DE01), taking a stand against a state (TR06), but also terror against civilians (DE02), killing innocent people without reason (DE04), "injustice and murders"³⁴ (TR08) and taking human lives (TR10).

Item: "Killing is justified when it is an act of revenge"

With the exception of two test persons, all test persons state that they do not agree with this statement at all ("Killing is never justified."³⁵; DE05).

Some test persons refer to the laws and that only courts decide on punishment. Some point out that Islam also prohibits killing. Several explain that revenge only creates a cycle of violence.

³⁴ „Unrecht und Morde“ (TR08)

³⁵ („Töten ist nie gerechtfertigt.“; DE05).

Two test persons indicate "medium approval". One respondent argues that killing can be justified when it is about one's own family (AR12). Another test person *"does not see that the people who have killed are not punished"*³⁶ (TR06). In all cases the answer and the justification are the same.

Item: "We should answer terror with terror"

All respondents to the German questionnaire fully disagreed with the statement. In the Turkish questionnaire, three out of five test persons do so, in the Arabic questionnaire one in four. These people justify their response by saying that terror is never a solution, but rather reinforces the cycle of violence:

- *„Terror plus terror equals terror again.“*³⁷ (AR13)
- *„Leads to a vicious circle.“*³⁸ (DE02)

Two Arabic test persons state "rather not agree". One test person explains: *"Only if no other solution can be found, is that the case"*³⁹ (AR11). The other explains that she thinks war is bad, and that she knows war from her own experience (AR12).

Only two test subjects argued that it is difficult to talk rationally with terrorists. In these cases too, the justification fits the answer given:

- *„You can't talk to people like that.“*⁴⁰ (AR14, „medium approval“)
- *„If you tried to talk to terrorists, you would hardly or not at all reach them. You can only communicate with them through violence.“*⁴¹ (TR06, „rather agree“)

Item: "War is the beginning of salvation"

The last item is the only one that causes confusion in terms of content and, in part, language. None of the test persons interpreted the term "salvation" in a religious sense.

TR10 reads the item in Turkish with astonishment. She asks to hear the German version of the question, but then confirms that the two versions are identical in content. After she reads the item again, she asks, *"Well, if I start a war, let that be the one for my salvation" and finally chooses "don't agree at all"*⁴². Another Turkish test person says that the Turkish translation does not speak of salvation but of freedom (TR09).

An Arabic test person says that in Arabic there is not salvation but peace (AR14).

³⁶ [...], *„sieht nicht ein, dass die Menschen die getötet haben nicht auch bestraft werden“* (TR06).

³⁷ *„Terror plus Terror ergibt nochmal Terror.“* (AR13)

³⁸ *„Führt zu einem Teufelskreis.“* (DE02)

³⁹ *„Nur wenn keine andere Lösung gefunden werden kann, ist es eben so“* (AR11)

⁴⁰ *„Mit solchen Leuten kann man nicht reden.“* (AR14, „mittlere Zustimmung“)

⁴¹ *„Wenn man versuchen würde mit Terroristen zu sprechen, würde man diese kaum oder gar nicht erreichen. Man kann mit ihnen nur über Gewalt kommunizieren.“* (TR06, „stimme eher zu“)

⁴² *„Also, wenn ich Krieg anfangen, dann soll das meiner Erlösung dienen?“* (TR10)

Recommendations:

- Instructions: We recommend keeping the introductory text constant across all item batteries (see recommendation to question 41). Ideally, this formulation should be based on question 40.
- Question: With the fourth item, the Turkish and Arabic translations should be checked with regard to the German word "Erlösung". The test persons interpret the words heterogeneously in both languages. Alternatively, the fourth item could be deleted.
- Response Options: See question 40.

6 Appendix

6.1 Turkish Questionnaire

15 Son iki yılda göçmen kökenli olmayan Almanlarla ilişkileriniz nasıl gelişti?

<input type="checkbox"/>	Genel olarak iyileşti.
<input type="checkbox"/>	Aynı kaldı.
<input type="checkbox"/>	Kötüleşti.

30 Aşağıdaki ifadelerden hangisi size en uygun? Yalnızca bir yanıtı işaretleyin.

<input type="checkbox"/>	İnançlıyım, dinimin öğretilerine uyuyorum.
<input type="checkbox"/>	Kendime göre dındarım.
<input type="checkbox"/>	Tanrı'ya inanıyorum ama dindar değilim.
<input type="checkbox"/>	Dindar olup olmadığımı söyleyemem.
<input type="checkbox"/>	Dindar değilim, beni ilgilendiren bir şey değil.
<input type="checkbox"/>	Dindar değilim çünkü bence din haklı değil.

Şimdi de dinin sizin için ne anlama geldiğine dair bazı sorularımız var.

31 Kendinizi dini bir cemaate ait hissettiğinizi sorabilir miyiz (örn. Hristiyanlık, Budizm, İslam vb.)?

<input type="checkbox"/>	Evet, Hristiyan cemaati.
<input type="checkbox"/>	Evet, İslam cemaati.
<input type="checkbox"/>	Evet, Yahudi cemaati.
<input type="checkbox"/>	Evet, Budist cemaati.
<input type="checkbox"/>	Evet, Hindu cemaati.
<input type="checkbox"/>	Evet, başka dini cemaat.
<input type="checkbox"/>	Evet, fakat kendimi dini bir cemaate ait hissetmiyorum.
<input type="checkbox"/>	Hayır, bunu açıklamamayı tercih ediyorum.

40 Lütfen aşağıdaki ifadelerle ne ölçüde katıldığınızı belirtin.

	Hiç katılmıyorum	Katılmıyorum	Biraz katılıyorum	Katılıyorum	Tamamen katılıyorum
Dini grubumun hakları için mücadele eden bir organizasyona katılıyorum.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Dini grubumun hakları için mücadele eden bir organizasyon için para bağışında bulunurum.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Dini grubumun hakları için mücadele eden bir organizasyon için çalışmaya vakit ayırıyorum (örn. mektup yazma, el ilanı dağıtma, insan kazanma vs.).	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Dini grubumu desteklemek için vakit ayırır ve kamuya açık yürüyüş, protesto ve gösterilere katılıyorum.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

41 Lütfen aşağıdaki ifadelerle ne ölçüde katıldığınızı belirtin.

	Hiç katılmıyorum	Katılmıyorum	Biraz katılıyorum	Katılıyorum	Tamamen katılıyorum
Kendi hayatını din için feda etmek anlamsızdır.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kendi dinim için tüm kişisel malvarlığımı verirdim.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kendi dinim için hayatımı feda etmezdim.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

42 Kendinizi Müslüman olmakla ne kadar özdeşleştiriyorsunuz?

Çok fazla	Fazla	Ne az ne da fazla	Az	Çok az	Hiç
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

50 Kendinizi ne olarak hissediyorsunuz?

	Kendimi şöyle hissediyorum:
<input type="checkbox"/>	Sünni
<input type="checkbox"/>	Şii
<input type="checkbox"/>	Alevi
<input type="checkbox"/>	İmami Şii
<input type="checkbox"/>	Vahhabi
<input type="checkbox"/>	Müslüman
<input type="checkbox"/>	Diğer (belirtin):
<input type="checkbox"/>	Bilmiyorum

53 Lütfen aşağıdaki ifadelere ne ölçüde katıldığınızı belirtin.

	Hiç katılmıyorum	Katılmıyorum	Biraz katılıyorum	Katılıyorum	Tamamen katılıyorum
Kuran, kimsenin içeriğini sorgulamaması gereken mükemmel bir rehberdir.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kuran ve sünnet, kimsenin başka kanunlara ihtiyacı olmayacak şekilde yaşamın tüm kurallarını belirler.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kuran ve sünnet, ekonomi ve siyasetten aileye kadar insanların tüm sorunlarına yeterince yanıt sunar.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Hz. Muhammed'in uyguladığı yönetim sistemi her zaman ve her yerde uygulanabilir.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Şimdi de medya içeriklerine dair deneyim ve görüşlerinizi bizimle paylaşmanızı istiyoruz.

58 İnternette (Instagram, Twitter, Facebook, YouTube vs.) hiç Selefi-İslamcı içeriklere rastladınız mı?

<input type="checkbox"/>	Evet
<input type="checkbox"/>	Hayır

62 Lütfen aşağıdaki ifadelere ne ölçüde katıldığınızı belirtin.

	Hiç katılmıyorum	Katılmıyorum	Biraz katılıyorum	Katılıyorum	Tamamen katılıyorum
Terörün hiçbir türünün haklı gerekçesi olmaz.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
İntikam amaçlıysa öldürmek bir haktır.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Teröre terörle yanıt vermemeliyiz.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Savaş, kurtuluşun başlangıcıdır.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

6.2 Arabic Questionnaire

15. كيف تطورت علاقتك مع الألمان الأصليين في السنتين الأخيرتين؟	
لقد تحسنت بشكل عام	<input type="checkbox"/>
لم تتطور - بقيت على حالها	<input type="checkbox"/>
تحولت العلاقة نحو الأسوأ	<input type="checkbox"/>

30. أي العبارات التالية أكثر انطباقاً على حالتك؟ الرجاء وضع علامة على جواب واحد فقط.	
أنا متدين، وأتبع تعاليم ديني.	<input type="checkbox"/>
أنا متدين على طريقي الخاصة	<input type="checkbox"/>
أؤمن بالله لكنني لست متديناً	<input type="checkbox"/>
لا أستطيع القول ما إذا كنت متديناً أم لا	<input type="checkbox"/>
أنا لست متديناً ولا أهتم بذلك	<input type="checkbox"/>
أنا لست متديناً لأن الدين برأيي هو غير صحيح	<input type="checkbox"/>

لقد حققت تقدماً. فيما يلي بعض الأسئلة تتعلق بأهمية الدين بالنسبة لك.

31. هل يمكنني أن أسألك عما إذا كنت تشعر بأنك تنتمي إلى مجتمع ديني (مثل المسيحية والبوذية والإسلام وما إلى ذلك) وإذا كان الأمر كذلك، فما هي؟	
نعم، المجتمع الديني المسيحي.	<input type="checkbox"/>
نعم، المجتمع الديني الإسلامي.	<input type="checkbox"/>
نعم، المجتمع الديني اليهودي.	<input type="checkbox"/>
نعم، المجتمع الديني البوذي.	<input type="checkbox"/>
نعم، المجتمع الديني الهندوسي.	<input type="checkbox"/>
نعم، دين آخر.	<input type="checkbox"/>
عم، لكنني لا أشعر بالانتماء إلى أي مجتمع ديني.	<input type="checkbox"/>
لا، أفضل الاحتفاظ بهذا لنفسي.	<input type="checkbox"/>

40. يرجى تحديد مدى موافقتك على العبارات التالية

أوافق تماماً	أوافق	موافق بشكل وسطي	لا أوافق	لا أوافق على الإطلاق	
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	أود الانضمام إلى منظمة تقاتل من أجل حقوق مجموعتي الدينية.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	أود التبرع بأموال إلى منظمة تقاتل من أجل حقوق مجموعتي الدينية.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	سوف أكرس وقتي في (مثلاً في كتابة الرسائل، وتوزيع المنشورات، وتجنيد الناس، وما إلى ذلك)، والعمل في منظمة تناضل من أجل حقوق جماعتي الدينية.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	سوف أكرس الوقت الكافي للمشاركة في التجمعات العامة أو الاحتجاجات أو المظاهرات لدعم مجموعتي الدينية.

41. الرجاء وضع علامة تحدد مدى موافقتك على العبارات التالية

أوافق تماماً	أوافق	موافق بشكل وسطي	لا أوافق	لا أوافق على الإطلاق	
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	إنه من غير المجدي أن تضحي بحياتك من أجل شيء.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	إنني مستعد أن أقدم كافة ممتلكاتي الشخصية من أجل شيء في غاية الأهمية.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	إنني غير مستعد أن أضحي بحياتي من أجل شيء في غاية الأهمية.

42. ما مدى قوة كونك مسلماً؟

ليس على الإطلاق	قليل جداً	قليل نوعاً ما	لا	قوي نوعاً ما	قوي جداً
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

50. كيف تشعر بنفسك؟

أشعر كأنني أنتهي إلى ...	
السنة.	<input type="checkbox"/>
الشيعة.	<input type="checkbox"/>
العلوية	<input type="checkbox"/>
الإمامية	<input type="checkbox"/>
الوهابية.	<input type="checkbox"/>
مسلم.	<input type="checkbox"/>
أخرى ، وهي:	<input type="checkbox"/>
لا أعلم	<input type="checkbox"/>

7 Glossary: Cognitive Techniques

Think Aloud	Technique of thinking aloud: <i>„Please vocalize everything that comes to your mind while you answer the following question. Please also vocalize things that seem unimportant to you. The question is...“</i>
Comprehension Probing	Questions on understanding, e.g.: <i>„What do you understand by ‘a highly responsible professional activity’ in this question?“</i>
Category Selection Probing	Question about the choice of answer category, e.g.: <i>„You have said that you ‘fully’ agree with this statement. Why did you choose this answer?“</i>
Information Retrieval Probing	Questions on how information was obtained, e.g.: <i>„How did you remember that you had been to the doctor for the last 12 months?“</i>
General/Elaborative Probing	Non-specific questions, e.g.: <i>„Could you please explain your answer a little more?“</i>
Specific Probing	Specific questions, e.g.: <i>„You answered ‘yes’ in this question. Does this mean that you have already given up on career opportunities for your family, or that you might be willing to give them up but have not yet done so?“</i>
Emergent Probing	Spontaneous questioning in response to an utterance or behavior of the test person, e.g.: <i>„You just frowned and laughed when I read you the answer options. Can you please explain to me why you did that?“</i>
Difficulty Probing	How easy or difficult was it for you to answer this question? <i>If rather/very difficult:</i> <i>„Why did you find the answer to this question rather difficult / very difficult?“</i>
Paraphrasing	Test persons reproduce the question text in their own words: <i>„Please repeat the question I read to you in your own words.“</i>
Confidence Rating	Assessment of the reliability of the response, e.g.: <i>„How sure are you that you've seen a doctor in the last 12 months?“</i>